

l_pS^aiSS"] [^{THE} SOUL OF MAN,] *Noses*
TEIPSUM ! 167

Is it, then, just with u\$, to disinherit
The unborn nephews, for the father's
fault ? And to advance again, for one
man's merit, A thousand heirs that
have deserved nought ?

And is not GOD's decree as just as ours i
If He, lor ADAM'S sins, his sons deprive
Of all those native virtues, and those
powers ; Which He to him, and to his
race did give ?

For what is this contagious Sin of Kind,
But a privation of that grace within,
And of that great rich dowry of the
mind; Which all had had, but for the
first man's sin ?

If then a man, on light conditions, gain
A great estate, to him and his, lor ever;
If wilfully, he forfeit it again :
Who doth bemoan his heir ? or blame the
giver ?

So, though GOD make the Soul good, rich,
and fair ; Yet when her form is to the
Body knit, Which makes the Man : which
Man is ADAM'S heir; Justly_g forthwith, he
takes his grace from it!

And then the Soul, being first from nothing
brought, When GOD's grace fails her,
doth to nothing fall I And this *declining*
Proneness unto nought', Is even that Sin,
that we are born withal.

Yet not, alone, the first good qualities,
Which in the first Soul were,
deprived are; But in their place
the contrary do rise, And real
spots of sin, her beauty mar !

Nor is it strange that ADAM'S ill desert,
Should be transferred unto his guilty
race! When CHRIST, His grace and justice
doth impart To men unjust! and such as
have no grace!